A Detailed Reply to the Slander Molvi Ahmad Riza Khan Hurls at Senior Ulema of Deoband

Question: the Imaam of our Masjid is one who subscribes to Bida'ah and also propagates them in his words and deeds. Just like the other Riza Khan Ulema, he hurls abuse at the senior Ulema of Deoband such as Hadhrat Naanotwi رحمه الله, Hadhrat Gangohi رحمه الله, Hadhrat Sahaaranpuri رحمه الله and Hadhrat Thanwi رحمه الله and accuses them of leaving the fold of Islaam (Allaah forbid!). Because he is so adamant, a conflict has erupted in our Masjid and there are now two camps.

The question is: What is the truth of the statements they attribute to our senior Ulema, because of which they accuse them of being Kuffaar? It appears that the senior Ulema of Deoband have absolved themselves of these allegations. If this is so, please furnish a detailed explanation of the same so that many Muslims may be saved from the lies and deceit and so that the truth may dawn on them.

In addition to this, they claim that even the Arab Ulema have declared the Ulema of Deoband as Kuffaar. Is this true? It is hoped that you will provide a detailed answer.

Answer: The beliefs attributed to the senior Ulema of Deoband are fallacious and baseless. Not only are the Ulema in question innocent of holding such beliefs, they have also stated this in word and in writing. They have made it clear that the beliefs that the followers of Riza Khan attribute to them are not their beliefs and that they would regard anyone who subscribes to such beliefs as Kuffaar. To still accuse them of holding these beliefs and to regard such saintly people as Kuffaar does not behove any person who recites the Kalimah, let alone an Imaam of a Masjid.

The truth of the matter is that much deceit and fraud has been employed in both quoting and explaining the statement of these Ulema. It is because of this that objections have been levelled at them and they have been labelled as Kuffaar (Allaah forbid!). Such people seem to have forgotten the verse of the Qur'aan which declares that Allaah's curse shall befall liars.

In the interests of brevity, we shall illustrate this treachery only from the dishonesty in quoting from the work of Hadhrat Naanotwi رحمه الله, titled *Tahdheerun Naas*.

Here we shall quote the extract from Hadhrat Naanotwi رحمه الله 's book and explain the meaning. As for the statements of the other two Ulema, we shall merely quote what they have to say.

The slander hurled at Hujjatul Islaam Hadhrat Moulana Muhammad Qaasim Naanotwi رحمه الله is that he (Allaah forbid!) refutes the fact that Rasulullaah ρ was the final Nabi to come in time. Molvi Ahmad Riza writes in his *Husaamul Haramain*: "Qaasim Naanotwi who has written *Tahdheerun Naas* writes in his booklet, 'However, if it is assumed that there had been any other prophet during the time of Rasulullaah ρ, then too the finality of Rasulullaah ρ's prophethood would remain intact. In fact, even if it is assumed that there comes any other prophet after the time of Rasulullaah ρ, then too there would be no difference in the finality of Rasulullaah ρ's prophethood. The notion that the masses have about the finality of prophethood is that Rasulullaah ρ is the last prophet to come. However, it is apparent to people of understanding that in essence there is no difference between being positioned earlier in time or later.'" (*Husaamul Haramain* with *Tamheede Imaani* Pg.101)

Blatant fraud has been committed in this quotation from *Tahdheerun Naas.* The quotation stated above is really taken from three passages of the book and cited as one passage. The passages are really as follows:

1. "However, if it is assumed that there had been any other Nabi during the time of Rasulullaah ρ, then too the finality of Rasulullaah ρ's prophethood would remain intact." This passage appears on lines 15, 16 and 17 of page 14. (*Tahdheerun Naas*, printed by Qaasimi Press, Deoband)
2. "In fact, even if it is assumed that there comes any other Nabi after the time of Rasulullaah ρ, then too there would be no difference in the finality of Rasulullaah ρ's prophethood." This passage appears in lines 7 and 8 on page 28.
3. "The notion that the masses have about the finality of Nabuwwaat is that Rasulullaah ρ is the last Nabi to come. However, it is apparent to people of understanding that in essence there is no difference between being positioned earlier in time or later." This passage appears on lines 4 and 5 of page 3.

One can easily see the extent of deceit employed here without considering the verse of the Qur'aan which declares that Allaah's curse shall befall liars. To accuse Hadhrat Naanotwi رحمه الله of Kufr, three passages have been strung together to appear as if they are a single statement from *Tahdheerun Naas* whereas they really are not. To add to the treachery, the sequence of the three passages have also been juggled. The passage from page 14 therefore appears first, followed by the passage from page 28 and then the passage from page 3. What *Mujaddid* can this be to do such a thing? *"Innaa Lillaahi wa Innaa Ilayhi Raaji'oon"* By doing such a thing, a person can (Allaah forbid!) even misquote verses of the Qur'aan. For example, a passage of the Qur'aan may be quoted as (Allaah forbid!):

إِنَّ الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ أُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (معاذ الله)

"Verily those who have Imaan and who do good deeds shall be the dwellers of Jahannam where they shall live forever" (Allaah forbid!)

What Hujjatul Islaam Hadhrat Moulana Muhammad Qaasim Naanotwi رحمه الله was explaining was that there are three aspects to the finality of Rasulullaah ρ's Nabuwwaat. These are the finality in time, the finality in place and the finality essence.

Finality in time: This means that in this world before our eyes, Rasulullaah ρ was the last of the Ambiyaa to come in the passage of time and there shall come no Nabi after him. Even when Hadhrat Isa υ comes, he will follow the Shari'ah of Rasulullaah ρ and this will therefore not affect that fact that Rasulullaah ρ is the final Nabi of all times. It is a unanimous and accepted belief that Rasulullaah ρ is the final Nabi and whoever refutes this is, without doubt, a Kaafir.

Finality in Place: This means that on the earth upon which Rasulullaah ρ appeared is above all other earths and there are none above it. Rasulullaah ρ therefore remains the final prophet as far as place is concerned as well.

Finality in Essence: This is also referred to as finality in status and means that the attributes of being a Nabi is intrinsically part of Rasulullaah ρ's being, whereas it is only an acquired attribute in the case of the other Ambiyaa عليهم السلام. This means that whereas the other Ambiyaa عليهم السلام became Ambiyaa because of the Nabuwwaat of Rasulullaah ρ, his Nabuwwaat was not there because of any of theirs.

This actually tells us that the high qualities and proximity to Allaah that were found in Rasulullaah ρ were intrinsically part of his being, whereas those found in the other Ambiyaa عليهم السلام and in all other creation were as a result of those within Rasulullaah ρ. In this way, Rasulullaah ρ was the final Nabi in that all noble qualities and levels of proximity to Allaah Y ended with him ρ.

It was the words of Moulana Room رحمه الله that Hadhrat Naanotwi رحمه الله was really echoing. Hadhrat Moulana Room رحمه الله said (a Persian couplet which means), "You (O Rasulullaah ρ) are the final one in that the blessings and knowledge given to you has never before been given to any and will never again be given to any other." This tells us that Rasulullaah ρ was not only the final Nabi with regard to time but that his finality was comprehensive, including both time and perfection of qualities.

What Hadhrat Nanotwi رحمه الله stated in his *Tahdheerun Naas* is exactly what Moulana Room رحمه الله says in this couplet and in the one that follows it. It is to this that the people of Bid'ah have raised objections against him and are making all the fuss. It appears that Hadhrat Naanotwi رحمه الله never came across these couplets, otherwise he could have easily responded to the allegations against him by saying that he was not alone in propounding this explanation of the finality of Nabuwwaat. Hadhrat Moulana Room رحمه الله also said the same when he stated (a second Persian couplet which means): "When a teacher masters a profession, do you not say that he is the ultimate in the profession?"

Noble qualities have similarly been finalised with Rasulullaah ρ, meaning that none can compare with him in any of them. This is the meaning of finality in essence, telling us that together with Rasulullaah ρ being the final Nabi in time, he was also the ultimate in terms of perfection.[1]

Once it has been established that finality of Nabuwwaat is an intrinsic quality of Rasulullaah ρ, it follows that Rasulullaah ρ was a Nabi even before Hadhrat Aadam υ was created. Consequently, Rasulullaah ρ himself said, "I was a Nabi when Aadam υ was still between water and sand." It also follows that there shall not come any Nabi after Rasulullaah ρ either. Rasulullaah ρ said, "There shall be no Nabi after

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[1] *Wa'zuz Zuhoor* by Moulana Thanwi رحمه الله (Pg.75).

me.” Now if it is assumed that there was a Nabi during the time of Rasulullaah ρ or one afterwards, this would not affect Rasulullaah ρ’s status as the final Nabi. This statement does in no way imply that Rasulullaah ρ was not the final Nabi in time, because this fact has been established by the Qur'aan, the Ahadeeth and consensus of the Ummah. All that was intended by the statement was to prove that since Rasulullaah ρ was definitely the fountainhead of spiritual perfection, this attribute cannot be taken away from him even if it is hypothetically assumed that the impossible takes place and another Nabi appears.

There is no harm in stating a hypothesis as Hadhrat Naanotwi رحمه الله has done because even Allaah uses such terms for explanation in the Qur'aan. Allaah says: ***“Say (O Rasulullaah ρ), ‘If Ar Rahmaan had to have any child, then I shall be the first to worship.’”***

The verse is explained in *Fawaa’ide Uthmaani* as: “What injustice can be greater than attributing sons and daughters to Allaah? Tell them, O Rasulullaah ρ, ‘If it be assumed that Allaah has any children, I shall be the first person then to worship these children.’” This has been said even though Allaah clearly declares: ***“He has no children and is not the child of anyone.”*** Hadhrat Naanotwi رحمه الله uses the same explanatory style that the above verse of the Qur'aan does.

The above is an explanation of how Hadhrat Naanotwi رحمه الله proved the finality in essence in his *Tahdheerun Naas*. This clarifies what he means when he says: “In fact, even if it is assumed that there comes any other Nabi after the time of Rasulullaah ρ, then too there would be no difference in the finality of Rasulullaah ρ’s Nabuwwaat.” It is evident that by this he was referring to the finality in essence and does not at all imply that he refuted the fact that Rasulullaah ρ was the final prophet in time. It was the firm belief of Hadhrat Naanotwi رحمه الله that Rasulullaah ρ was the final prophet and he declared every person to be a Kaafir who rejected this belief and who believed that the possibility existed for a Nabi to appear after Rasulullaah ρ.

You will therefore not find a single passage in *Tahdheerun Naas* that refutes the belief that Rasulullaah ρ was the final Nabi in time. In fact, the book was written with the express motive of defending the belief that Rasulullaah ρ was the final Nabi in essence, time and place. There are explicit statements in the book to underline the fact that Rasulullaah ρ was the final Nabi in time. In fact, such statements are to

be found in several of Hadhrat Naanotwi رحمه الله 's other works. In the interests of brevity, we shall cite passages only from his book *Munaazara'e Ajeebah*. He writes:

1. "All accept the fact that Rasulullaah ρ was the final Nabi in time and all also accept the fact that he was the first of creation as well." (*Munaazara'e Ajeebah* Pg.39)
2. "The fact that Rasulullaah ρ was the final Nabi in time is part of our Deen and Imaan. There is however no cure for those who level unwarranted slander." (*Munaazara'e Ajeebah* Pg.39)
3. "I do not deny the fact that Rasulullaah ρ was the final Nabi in time but have rather left no leeway for those who do. Not only do I confirm that Rasulullaah ρ was the best, but I have strengthened the stance of those who also confirm this. I believe in the prophethood of all the Ambiyaa عليهم السلام and regard none equal to Rasulullaah ρ." (*Munaazara'e Ajeebah* Pg.50)
4. "Yes, it is an accepted fact that the belief that Rasulullaah ρ was the final Nabi in time is a unanimous belief." (*Munaazara'e Ajeebah* Pg.69)
5. "There is no possibility of any Nabi coming after Rasulullaah ρ and I regard one who doubts this to be a Kaafir." (*Munaazara'e Ajeebah* Pg.103)

Ponder over all the above statements and think whether it can ever be right to attribute such false beliefs to such a person?

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The allegation made against Qutubul Aalam Hadhrat Moulana Rasheed Ahmad Gangohi رحمه الله is that he has issued the Fatwa that (Allaah forbid!) Allaah speaks lies.

This is a blatant lie which Hadhrat Moulana also refuted during his lifetime. In fact, he clearly wrote that any person making such a filthy statement is a Kaafir. The following appears in his Fataawaa Rasheediyyah:

Question: What do the Ulema have to say about whether lying can be attributed to Allaah or not. Does Allaah speak lies or not? What is the position of a person who states that Allaah speaks lies?

Answer: The being of Allaah is pure from lies being attributed to it. (Allaah forbid!) There is absolutely no question of even doubting

whether Allaah's speech contains any lies. Allaah says, ***"And who can be more truthful in speech than Allaah."*** The person who believes that Allaah speaks lies or even mentions it is a Kaafir in no uncertain terms. He is accursed and clearly opposed to the Qur'aan, the Ahadeeth and the consensus of the Ummah. He can never be a Mu'min. ***"Allaah is high above all that the oppressors say"*** (*Fataawaa Rasheediyyah* Vol.1 Pg.18)

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Against Taajul Muhadditheen Siraajul Munaazireen Hadhrat Moulana Khaleel Ahmad Sahaaranpuri Muhaajir Madani رحمه الله , the accusation is levelled that he stated in his book *Baraaheene Qaati'ah* that (Allaah forbid!) Shaytaan's knowledge is more than Rasulullaah ρ's.

This allegation is also false and baseless. He was asked about this same allegation, to which he wrote a reply. The question and reply has been printed in the booklet *As Sahaabul Midraar*. We shall quote it here in brief:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

To the honourable Moulana Khaleel Ahmad Sahib chief lecturer at Mazaahirul Uloom Sahaaranpur دامت برکاته

In his book *Husaamul Haramain*, Molvi Ahmad Riza Khan Berelvi has stated that in your book *Baraaheene Qaati'ah*, you have mentioned that Iblees's knowledge is more than that of Rasulullaah ρ (Allaah forbid!). We wish to enquire about the following:

1. Have you clearly stated this in *Baraaheene Qaati'ah* or in any of your other works?
2. If you have not stated it clearly, could anything you wrote perhaps be understood to imply this in any way?
3. If you have neither stated this in clear words or implied it in any way, then do you regard a person as a Muslim who believes that Iblees's knowledge is greater than that of Rasulullaah ρ?
4. What is really meant by the extract of *Baraaheene Qaati'ah* that Molvi Ahmad Riza Khan has quoted?

REPLY: The allegation that Ahmad Riza Khan Berelvi has made against me is baseless and futile. My teachers are all of the opinion that a

person will be a Kaafir, accursed and outside the fold of Islaam if he regards the knowledge of the accursed Shaytaan or of any other creation to be greater than that of Rasulullaah ρ's knowledge. This is stated on page 4 of *Baraaheene Qaati'ah*. Even the most insignificant Muslim does not regard anyone to be Rasulullaah ρ's equal in status and perfection.

Ahmad Riza Khan will surely be taken to task on the Day of Qiyaamah for this allegation he has made against me. The blasphemous statement that Shaytaan's knowledge is more than that of Rasulullaah ρ's knowledge is neither stated clearly nor by implication anywhere in *Baraaheene Qaati'ah* … Ahmad Riza Khan has therefore only lied about me because never in my entire life has the thought even crossed my mind that, let alone Shaytaan, the knowledge of any saint or angel is equal to that of Rasulullaah ρ's knowledge. This is still far thinking that their knowledge can even be greater than Rasulullaah ρ's knowledge.

This belief that Khan Sahib has attributed to me is one of pure kufr, for which he will be taken to task on the Day of Qiyaamah. I am completely innocent of it. Allaah Suffices as a Witness.

People of Islaam should carefully study the text of *Baraaheene Qaati'ah* to understand well what was meant.

Khaleel Ahmad

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Against Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi رحمہ اللہ, the allegation is made that he wrote the following in his book *Hifzul Imaan*: "The knowledge of the unseen that Rasulullaah ρ has is just as much as any child, madman or any animal has." (Allaah forbid!)

This is also a false allegation against Hadhrat Thanwi رحمہ اللہ and he was asked about the very same allegation. His reply has been printed in the book *Bastul Banaan* and *As Sahaabul Midraar*. It is appropriate to quote some part of the reply here.

QUESTION:
To the honourable Hadhrat Moulana Haafidh Haaj Shah Ahraf Ali Sahib Thanwi دامت برکاتہ :

Molvi Ahmad Riza Khan Berelvi has written in his *Husaamul Haramain* that your book *Hifzul Imaan* clearly states that the knowledge of the unseen that Rasulullaah ρ has is as much as any child, madman or any animal has. We therefore wish to clarify the following:

1. Have you clearly stated this in *Hifzul Imaan* or in any of your other works?
2. If you have not stated it clearly, could anything you wrote perhaps be understood to imply this in any way?
3. Have you ever intended this (in any passage)?
4. If you have neither stated this in clear words or implied it in any way, then do you regard a person as a Muslim who believes or implies that the knowledge of the unseen that Rasulullaah ρ has is as much as any child, madman or any animal has?

Muhammad Murtadha Hasan

REPLY:
As Salaamu Alaykum

1. In response to your letter, I must make it clear that I have never made such a filthy statement in any book of mine (that the knowledge of the unseen that Rasulullaah ρ has is as much as any child, madman or any animal has). Let alone stating such a thing, such a thought has never even crossed my mind.
2. This belief has never been implied in any of my works. I shall elaborate on this later.
3. How can I intend such a thing when I have already mentioned that I regard this as a filthy belief and the thought has never crossed my mind?
4. If a person actually believes this or does not believe this but states it either clearly or by insinuation, then I would regard him as being outside the fold of Islaam because he opposes clear proofs (*Nusoos Qat'iyyah*) and undermines the status of Rasulullaah ρ.

These are the answers to your questions … The beliefs and statements of all my seniors have always maintained that Rasulullaah ρ is the best of creation in all fields of perfection and knowledge. (A Persian couplet states: To cut a long story short, you (O Rasulullaah ρ) are second best only to Allaah". (*Bastul Banaan* with *Hifzul Imaan* Pg.109)

Molvi Nazeer Ahmad Khan Raampuri misquoted a few passages of *Baraaheene Qaati'ah* and wrote a letter to Hadhrat Haaji Imdaadullaah Muhaajir Makki رحمه الله, citing his objections. The letter contained much abusive language and statements that the author (Hadhrat Moulana Khaleel Ahmad رحمه الله) was astray and a Kaafir. We shall forthwith quote a few of these objections with the replies that Hadhrat Haaji Sahib رحمه الله gave:

Molvi Nazeer Ahmad wrote:

First Objection: *Baraaheene Qaati'ah* states that Allaah can speak lies. This creates the possibility of Allaah's Book being false, giving opponents the opportunity to say that the Qur'aan and its commands are wrong. Many people have already been misled by *Baraaheene Qaati'ah*.

Second Objection: Referring to Rasulullaah ρ as a human being, *Baraaheene Qaati'ah* has equated Rasulullaah ρ with all other humans, making him an equal to people like Haamaan and Fir'oun. This is a statement of Kufr.

Third Objection: *Baraaheene Qaati'ah* states that the *Meelaad* is a Bid'ah and refers to those who celebrate the occasions of *Faatiha* and *Meelaad* as Hindus and Rawaafidh …

Hadhrat Haaji Sahib رحمه الله wrote:

Form Imdaadullaah Chisti Faarooqi to Molvi Nazeer Ahmad Khan Sahib

After greeting you with the greeting of Islaam, I wish to say that I have received your letter and noted the contents. For certain reasons, I did not intend to reply, but it was in the interests of rectification and to clarify the intent of *Baraaheene Qaati'ah* that I have written the following in brief. May Allaah give benefit through this. ***"All that I intend is reformation as far as I am able to effect and the inspiration comes only from Allaah."***

First Reply: It is apparent that the meaning of lying that you have understood is unanimously revolting to all. It is absurd to say that Allaah speaks lies and clear verses of the Qur'aan oppose such a claim, such as ***"And who can be more truthful in speech than Allaah"*** and ***"Verily Allaah does not break a promise"***. Several other verses

also make it clear that Allaah is Free of even being doubted of having any deficiencies or being a liar.

Baraaheene Qaati'ah has however explained the difference amongst the Ulema concerning the possibility or non-possibility of a promise being broken. The subject is a lengthy one, the gist of which is that the possibility of lying refers to lying being within the capability of Allaah. The question therefore is whether or not Allaah is capable of breaking a promise or not carrying out a threat, even though Allaah will ever do so in reality. The possibility of doing something in no way means that it has been or will be done. It is no secret to anyone who sees the truth of things that very often there are things that are possible but never materialise for some reason or another.

It is the belief of all the Islaamic researchers, Soofiyaa and great Ulema that lying is within the capability of Allaah. The doubt you have expressed about Allaah actually lying has therefore been clarified because no one believes that Allaah does actually lie ….

Hadhrat Abdul Qaadir Jaylaani رحمه الله has written to the same effect when he says: "Obedience earns Jannah while disobedience earns Jahannam. Thereafter, the decision rests with Allaah. If He wills, he may reward a person without the person doing any good deeds. The prerogative is His because He does as He pleases. While people will be questioned about their deeds, He will not be questioned. Similarly, should He enter any one of the Ambiyaa عليهم السلام or saints into Jahannam, he will be acting justly and He will be acting within His right to do so. (Just as when an absolute sovereign acts in his sovereignty) It will be compulsory for us to say, 'The ruler is right.' We cannot ask 'Why?' or 'How come?'. This is all possible and should it occur, it would be perfectly just and correct. It will, however, never happen because Allaah will never do such a thing."[1]

He also says, "This is all because Allaah owes no right to anyone and it is not compulsory for Him to fulfil any promise. He may do as He pleases. He may punish whoever He pleases, He may forgive whoever He pleases, He may shower His mercy on whoever He pleases and He may bestow His favours upon whoever He pleases. He will do as He intends and while people will be questioned about their deeds, He will not be questioned."[2]

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[1] *Fat'hur Rabbaani* Pg.473.
[2] *Futuhul Ghayb* Pg.167.

Second Reply: The fact that Rasulullaah ρ was a human being just like other humans is proven by the Qur'aan and refuting this will mean refuting the clear verses of the Qur'aan. This does not however mean that sharing one likeness necessitates sharing all likenesses. No one claims that the likeness is the same in every aspect. In fact, where *Baraaheene Qaati'ah* quotes the verse (in which Rasulullaah ρ says), ***"Verily I am a human like yourselves"***[1], it adds afterwards the next part of the verse which states, ***"Revelation is sent to me"***. Thereafter, it is clearly stated that this sets Rasulullaah ρ apart from other human beings and highlights his much higher status. You have perhaps not seen the previous passage of *Baraaheene Qaati'ah* with fairness and should therefore never be hasty to classify Ulema and pious people as Kuffaar. Criticising this is tantamount to criticising Rasulullaah ρ and, in fact, Allaah Himself because the statement ***"Verily I am a human like yourselves"***[2] was stated by Rasulullaah ρ and inspired by Allaah.

Third Reply: The author of *Baraaheene Qaati'ah* did not explicitly state that *Meelaad* in itself is a Bid'ah, but when it is coupled with the various Haraam and Makrooh practices. Similarly, he has also not stated that those who engage in *Dhikr* and *Qiyaam* are like Hindus and Rawaafidh, but has declared them Haraam when coupled with their wrong beliefs and resemblance with the Hindus and Rawaafidh. Janaab Molvi Ahmad Ali Sahib and Molvi Rasheed Ahmad Sahib have both issued the Fatwa that while the Dhikr in the *Meelaad* is in itself a source of good and blessings, the condition is that it is done properly. This has been repeated several times in *Baraaheene Qaati'ah*. (*Afsaana'e Ibrat* Pgs.56-59)[3]

As far as the question about what the Arab Ulema have to say, it should be remembered that the books that Molvi Ahmad Riza Khan presented to the Arab Ulema were all in Urdu (*Tahdheerun Naas, Baraaheene Qaati'ah, Hifzul Imaan*). These Ulema do not understand Urdu, as they have pointed out in the introduction to the twenty six questions they posed to the Ulema of Deoband. They state: "O respected Ulema and honourable leaders. Some people have accused you of holding Wahabi beliefs and have brought some documents and booklets which we do not understand because it is different from our

[1] Surah Kahaf, verse 110.
[2] Surah Kahaf, verse 110.
[3] Compiled by Molvi Mushtaaq Ahmad Chartaawli.

language. We hope that you would inform us about the truth of the situation…”[1]

This tells us that the Arab Ulema relied only on what Molvi Ahmad Riza Khan told them but when they realised the truth, they regretted their stance and withdrew their Fataawaa. It was the great Muhaddith Hadhrat Moulana Khaleel Ahmad Muhaajir Madani رحمه الله (author of Badhlul Majhood the commentary of Abu Dawood) who replied to the twenty six questions that the Arab Ulema posed to the Ulema of Deoband. His reply was endorsed by leading Ulema of India and presented before the Arab Ulema. They then sanctioned it and declared that the beliefs of the Ulema of Deoband are correct.

Some of the comments they wrote were:
- “Whatever Moulana Khaleel Ahmad has written is correct without a shadow of doubt”
- “We have found everything written here to conform perfectly with the beliefs of the Ahlus Sunnah and there is no scope for further discussion.”

These twenty six questions and their replies together with the endorsements from the Arab Ulema has been printed in Urdu under the name *Al Muhannad Ala Mufannad*, otherwise famously known as *Tasdeeqaat Lidaf’it Talbeesaat*. Do study it for further details.

It was appropriate at this juncture to quote Sheikhul Arab wal Ajam Moulana Haaji Shah Imdaadullaah Chishti Faarooqi Muhaajir Makki رحمه الله. Even the followers of Molvi Ahmad Riza Khan regard Hadhrat Haaji Sahib as their elder, as the Riza Khani Molvi Abdus Samee of Raampur in Shaaranpur writes in is book *Anwaare Saati’ah*: “My mentor and leader Hadhrat Haaji Shah Indaadullaah (may his blessings be widespread)”. Here follows the letter of Hadhrat Haaji Sahib, detailing that the Ulema in question are true, that their status is high and that they truly love Rasulullaah ρ.

He writes:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ ۔ نَحْمَدُاللهَ وَ نُصَلِّي عَلَى رَسُوْلِهِ الْكَرِيْم

[1] *Tasdeeqaat Lidaf’it Talbeesaat* Pg.8.

From the slave Imdaadullaah to all my friends. I have been receiving several letters from India lately telling me that many people have an unfavourable opinion of Molvi Rasheed Ahmad Sahib. They ask me what I think of him. You should therefore spread the word that according to me Molvi Rasheed Ahmad Sahib is an Aalim attached to Allaah, a scholar of truth, a model of the pious predecessors, one who superbly combines Shari'ah with Tareeqah and who is involved day and night in deeds that please Allaah and His Rasool ρ. He teaches the Ahadeeth of Rasulullaah ρ. He is one of a kind in India and difficult questions and intricate matters of belief are solved through his expertise.

Approximately fifty people study Ahadeeth under him each year and take their degrees from him. He is deeply engrossed with following the Sunnah and is immersed in the love for Allaah and His Rasool ρ. He is an embodiment of the verse that states ***"When it concerns Allaah, they do not fear the criticism of those who criticise"***. He is one who pins his trust only in Allaah and who stays far away from any acts of Bid'ah. His forte is promulgation of the Sunnah, converting false beliefs into good beliefs is his speciality and staying in his company is like a form of alchemy for Muslims. Sitting with him reminds one of Allaah, which is a sign of those who fear Allaah, who abstain from the pleasures of this world, who aspire for the Aakhirah and who have reached perfection in *Tasawwuf* and *Sulook*. In addition to all of this, the rich and the poor are equal in his sight and they both receive equal attention from him, indicating that he has no greed. Whatever accolades I have stated in *Diyaa'ul Quloob* is the truth.

(The text of *Diyaa'ul Quloob* states: "The high ranks that both Molvi Rasheed Ahmad Sahib and Molvi Muhammad Qaasim Sahib enjoy in terms of their perfect inner and outer knowledge is higher than my own. Even though matters seem the reverse, they ought to be in my place (with me as the follower and they the mentors). Such men are rare in these times and people should take advantage of their company." Pg.60)

Compared to what it used to be, my attachment and love for him is now much greater and I view him as a means for my salvation. I state in no uncertain terms that whoever speaks ill of him causes me great pain. My two arms have always been the deceased Molvi Qaasim and Molvi Rasheed Ahmad Sahib, who is now the only one left. Molvi Rasheed Ahmad Sahib and I share the same beliefs and I am also

strongly opposed to Bid'ah practices. Whoever opposes him in matters of Deen opposes me as well as the Rasool of Allaah ρ.

It is only because of their lack of understanding that some foolish people say that Shari'ah and Tareeqah are two different things. Tareeqah is unacceptable to Allaah without the Shari'ah because even the Kuffaar are capable of attaining pure hearts. Hearts are like mirrors and a dirty mirror can be cleaned with urine as well as with rose water. The difference is purity and impurity. Adherence to the Sunnah is a yardstick for determining whether or not a person is a *Wali* of Allaah. While a person following the Sunnah can be regarded as a friend of Allaah, while there is no worth in one who practises acts of Bid'ah. Allaah says, ***"Say (to the people, O Rasulullaah ρ), 'If you love Allaah, then follow me"***. A person who does not follow Rasulullaah ρ and who practises acts of Bid'ah can never be Allaah's friend.

Molvi Rasheed Ahmad Sahib will not be harmed by anyone's opposition. He is a person from whom people must derive benefit and must regard his company as a tremendous good. I would not like to hear any word of disrespect or see any such words written against Hadhrat Moulana because these will cause me great pain. It is indeed tragic that people regard themselves as my friend when they hurt my most beloved friend. This can never be. Molvi Sahib is a true Hanafi, a Soofi and an accomplished Wali of Allaah whose visit must be highly valued.

Imdaadullaah Faarooqi
25 Dhul Qa'dah 1310 A.H. [1]

Also relevant to the discussion is the Fatwa that the former Mufti of Daarul Uloom Deoband Hadhrat Moulana Mufti Azeezur Rahmaan Uthmaani رحمه الله wrote and which was endorsed by the great Muhaddith Allaama Muhammad Anwar Shah Kashmeeri رحمه الله and several other leading Ulema.

QUESTION: What do the Ulema of Deen and the guides of this great Shari'ah say about those who regard the following Ulema listed below as (Allaah forbid!) Wahaabi's and Kuffaar? Can such as person himself be called a Kaafir and is it correct to perform salaah behind him?

Muhammad Noorul Haqq Abbaasi Amrohawi
Hazaari District

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[1] *Shihaabuth Thiqaab*, *Faysala Khusumaat* Pgs. 44-46 and *Baraa'atul Abraar* Pgs. 473,475.

6 May 1917

1. Hadhrat Mujaddid Alf Thaani رحمه الله
2. Janaab Moulana Sayyid Ahmad Shaheed رحمه الله
3. Janaab Moulana Amaanatullaah Ghaazipuri رحمه الله
4. Janaab Moulana Abdul Hayy Lakhnowi رحمه الله
5. Janaab Moulana Ahmad Ali Muhaddith Shaaranpuri رحمه الله
6. Janaab Moulana Muhammad Ali Tongri رحمه الله
7. Janaab Moulana Muhammad Is'haaq Dehlawi Muhaajir Madani رحمه الله
8. Janaab Moulana Lutfullaah Aligari رحمه الله Mufti of the Hyderabad High Court
9. Janaab Moulana Muhammad Ismaa'eel Shaheed رحمه الله
10. Janaab Moulana Muhammad Qaasim Naanotwi رحمه الله
11. Janaab Moulana Rasheed Ahmad Muhaddith Gangohi رحمه الله
12. Janaab Moulana Khaleel Ahmad Ambetwi رحمه الله
13. Shamsul Ulema Moulana Abdul Haqq Haqqaani رحمه الله, former Head of Madrassah Aaliya Calcutta
14. Shamsul Ulema Moulana Abdul Wahhaab Bihaari رحمه الله, former professor of Madrassah Aaliya Calcutta
15. Janaab Moulana Ashraf Ali Thanwi رحمه الله
16. Janaab Moulana Shah Sulaymaan Pulwaari رحمه الله
17. Janaab Moulana Zaheer Ahsan Muhaddith رحمه الله
18. Janaab Moulana Sayyid Muhammad Murtadha Hasan Chaandpuri رحمه الله of Bijnor

REPLY:

A Hadith states that Allaah says, "I declare war against any person who has enmity for any friend of Mine." This means that such a person will be up against Allaah Himself and any person who fights Allaah and Rasulullaah ρ can have no end except Jahannam.

Rasulullaah ρ said, "Verbally abusing a Muslim is a sin and fighting with him is an act of Kufr." It will therefore not be proper to perform salaah behind a person who reviles those Ulema who are attached to Allaah and calls them Kuffaar. And Allaah knows best what is most correct.

Azeezur Rahmaan
Mufti Daarul Uloom Deoband
5 Ramadhaan 1335 A.H.

What other Ulema have to say about the question above:

1. Allaama Muhammad Anwar Shah Kashmeeri رحمه الله : "The reply given (by Mufti Azeezur Rahmaan رحمه الله) is correct. The person mentioned in the question is himself in danger of being a Kaafir and will, Inshaa Allaah, leave this world without Imaan."

2. Hadhrat Moulana Sayyid Ghulaam Muhiyyud Deen Peshaawari رحمه الله: "The allegation of Kufr levelled against such people will rebound on to the speaker himself. He must make Taubah, without which performing salaah behind him will not be permissible because even the Ulema of the Haramain have attested to the virtue of these Ulema and have declared that they are not Kuffaar, not people of Bid'ah and people who do follow a Madh'hab."

3. Haaji Abdullaah Jahalmi رحمه الله: "Whoever calls these saints Kuffaar or thinks ill of them is himself not a Muslim but a Kaafir, a Murtad and an irreligious person."

4. Hadhrat Meer Abdullaah Badshah Khuraasaani رحمه الله: "A person is himself a Kaafir and Murtad for reviling such Ulema of Deen."

5. Janaab Moulana Muhammad Badrud Deen Pulwaarwi رحمه الله: "With regard to the people whose names have been listed, I wish to say that I know none of them to be Kuffaar, especially not Sheikh Ahmad Sirhindi Kabuli Mujaddid Alf Thaani رحمه الله. Whether it be across the length of the Indian subcontinent up to Arabia or from Egypt, Shaam and Europe, he is regarded as a saint by millions of people. All these men were saints, well-learned in the knowledge of Deen and people who propagated the Sunnah practices of Rasulullaah ρ and repelled Bid'ah practices. Even the saints of other orders acknowledged them as saints. Therefore, if the person who calls them Kuffaar does not repent before he dies, it is feared that he will have a terrible death.

6. The Ulema of Islaam always make an effort to correctly answer queries related to the Deen. At the same time, they may also err because they are subject to human nature. The men listed may have also erred in the replies they gave to certain queries because they were not *Ma'soom* (given the special protection the Ambiyaa عليهم السلام were given). I shall however never exclude them from the group

of people with Imaan merely on account of these errors. I shall also never regard them as Kuffaar and will never have enmity for them because of it. I shall rather make du'aa for them. ***"O our Rabb! Forgive us and our brothers who passed before us with Imaan. And do not place any impurity*** *(ill-feelings)* ***in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."***

7. Moulana Muhammad Ismaa'eel رحمه الله of Calcutta: "If the person regards these Ulema as Kuffaar without any alternative interpretation, he is himself a Kaafir and any person who does not regard him as a Kaafir or who doubts this is also a Kaafir."

(The above has been adapted from Ghalabatul Haqq, as quoted in Rizaa Khaani Madh'hab Pgs 219-223)

Another Fatwa from Hadhrat Moulana Mufti Azeezur Rahmaan Uthmaani رحمه الله the Mufti of Daarul Uloom Deoband which was also endorsed by senior Ulema will now be quoted. This fatwa was also published as a separate booklet entitled "*Al Khatam alaa Lisaanil Khasam*". We shall quote selectively and briefly here. Whoever wishes to know the details may refer to said booklet.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

What do the Ulema of Deoband have to say about Hadhrat Moulana Qaasim Naanotwi رحمه الله and Hadhrat Moulana Rasheed Ahmad Gangohi رحمه الله with regard to the following:

1. Molvi Ahmad Riza Khan states that in his book Tahdheerun Naas, Hadhrat Moulana Qaasim Naanotwi رحمه الله refutes the fact that Rasulullaah ρ was the final Nabi in time.
2. Khan Sahib also alleges that according to Hadhrat Moulana Rasheed Ahmad Gangohi رحمه الله, Allaah does speak lies and that (Allaah forbid!) a person will not be a Kaafir or a sinner for saying that Allaah lies and that He can be guilty of this fault.
3. Against Hadhrat Moulana Khaleel Ahmad Sahaaranpuri Muhaajir Madani رحمه الله, he levels the accusation that he stated in his book *Baraaheene Qaati'ah* that (Allaah forbid!) Shaytaan's knowledge is more than Rasulullaah ρ's.

4. Against Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi رحمه الله, the allegation is made that he wrote the following in his book *Hifzul Imaan*: "The knowledge of the unseen that Rasulullaah ρ has is just as much as any child, madman or any animal has." (Allaah forbid!)

He has written all of this in his book *Husaamul Haramain* and thereby had the Ulema of the Haramain declare that the Ulema of Deoband are Kuffaar. We wish to enquire the following:

5. Did the scholars in question directly or indirectly make the alleged statements?
   If they did not, then what are your beliefs with regard to these statements?
   What is the condition of a person who makes such statements in your opinion and in the opinion of your teachers?

6. Khan Sahib alleges that the stated beliefs are directly stated in the passages. If they are not directly stated, can they at all be implied?

7. If these statements of Kufr are not even implied, have they been either directly or indirectly stated in any other books?

After proving a detailed reply to all of the above, Hadhrat Mufti Azeezur Rahmaan رحمه الله summarised them all in the numerical order given in the question. We shall suffice only with this summary.

"After the explanation given, there is really no need to elaborate further. However, in the interests of clarity and because of the demands of honesty and truth, we shall add something in numerical order.

1. *Tahdheerun Naas* does not refute the fact that Rasulullaah ρ was the final Nabi in time. In fact, Hadhrat Moulana has proven this very belief in *Tahdheerun Naas* as well as in other books. He has also stated that the person who refutes this is certainly a Kaafir.
2. No fatwa of Hadhrat Moulana Gangohi رحمه الله states that Allaah actually speaks lies or that He will. In fact, he has clearly stated that anyone holding this belief is certainly a Kaafir. It is impossible that Allaah will ever speak a lie.
3. Hadhrat Moulana Khaleel Ahmad رحمه الله has never stated that Iblees has more knowledge than Rasulullaah ρ. He does not hold this belief and regards such a belief as wrong and one of Kufr.

4. In none of his works has Moulana Ashraf Ali رحمه الله stated the belief of Kufr that Rasulullaah ρ's knowledge of the unseen is as much as that of any madman or animal even. Writing to the Ulema of the Haramain about such fallacies and then seeking a Fatwa from them is an act of sheer slander.
5. These eminent scholars have neither stated these beliefs directly nor have they implied them in any way. In the opinion of out elders, whoever holds such beliefs is misguided,
6. The passages that the reviver of Bid'ah has concocted and stated that they directly express these beliefs can never be proven to express them until the Day of Qiyaamah. This is, of course, when the observer is someone with fairness and understanding.

   (If one requires to know the details of the meanings of the passages in question, he should refer to *Sahaabul Midraar fi Towdeehi Aqwaalir Rijaal* and *Towdeehul Bayaan fi Hifzil Imaan*)

7. The semblance of the passages of Kufr that have been explained are neither found in the books in question nor in any other works of the scholars in question. The semblance of them is not stated explicitly, indirectly or by implication. I cannot speak for the unknowing Berelwi followers but Khan Sahib knows well that there is no substantiation for the slander he has hurled and his efforts will Inshaa Allaah be fruitless in this world and a source of loss in the Aakhirah. May Allaah save us and all Muslims from this.

In a nutshell, we thank Allaah that our seniors and us are innocent of the accusations made …

Azeezur Rahmaan
Mufti Daarul Uloon Deoband

Endorsements by other Ulema concerning the question above:

Sheikhul Hind Hadhrat Moulana Mahmoodul Hasan رحمه الله (First Lecturer of Daarul Uloom Deoband): "The question deals with four men about whose knowledge, beliefs, statements and lives I am perfectly aware. I have personally heard plenty of the statements that these scholars have made and seen first-hand what they do. I am therefore convinced that the allegations made against them are baseless and let alone the one making the allegations, I fear that even those who

believe him may suffer a terrible death. May Allaah save us and all Muslims from this.

People of Imaan and fairness will not have a shadow of doubt about the fact that all these scholars are men of truth and that they all have deep knowledge of and also practise the Sunnah of Rasulullaah ρ. Those who are with them may observe them and others may study their works and everyone doing so will have any doubts dispelled. I therefore endorse every word contained in the Fatwa."

Hadhrat Moulana Muhammad Ahmad رحمه الله (rector of Daarul Uloom Deoband): I make Allaah witness to fact that the beliefs stated in the Fatwa are those of all our seniors and juniors, of my respected father Moulana Haaj Haafidh Muhammad Qaasim Naanotwi رحمه الله, our teacher and mentor Hadhrat Moulana Rasheed Ahmad Sahib Gangohi رحمه الله and all the teachers, supervisors and board members of the Higher Madrassah of Deoband. May Allaah guide the antagonists who have slandered us without reason. The true explanations of the passages of *Tahdheerun Naas, Baraaheene Qaati'ah* and *Hifzul Imaan* have been explained in the books *Sahaabul Midraar fi Towdeehi Aqwaalir Rijaal* and *Towdeehul Bayaan fi Hifzil Imaan*.

Muhammad Mas'ood Ahmad, son of Hadhrat Moulana Rasheed Ahmad Sahib Gangohi رحمه الله : "These are our beliefs and the beliefs of our seniors."

Hadhrat Moulana Habeebur Rahmaan Uthmaani رحمه الله: Allaah suffices as Witness to the fact that we are neither non-followers of the Madhaahib, not Wahaabi's, nor those who denounce the honour of saints, nor those who say that (Allaah forbid!) Allaah can lie, nor those who equate the status of other creation with that of Rasulullaah ρ. In fact, together with claiming that Rasulullaah ρ is the final Nabi in time, we also attest that he was the ultimate in human perfection. The people of Islaam can rest assured that all the supervisors and teachers of the higher Madrassah of Deoband are Hanafis both in principles and in practice. For the true explanations of the dishonest way in which Khan Berelwi has misinterpreted certain passages, refer to *Sahaabul Midraar* and *Towdeehul Bayaan*. After studying these books, it is anticipated that every seeker of the truth will be consoled. Only Allaah guides to the truth.

Hadhrat Moulana Murtadha Hasan Chaandpuri رحمه الله : "I have studied all the allegation made by Khan Berelwi and have found them to be merely whimsical. This has been made apparent by the relevant passages from *Tahdheerun Naas* and *Munaazara'e Ajeebah*. In fact, I shall quote a passage from Hadhrat Moulana Naanotwi رحمه الله 's book entitled *Qibla Numa* that clearly proves the fact that Rasulullaah ρ was the final Nabi. This was probably Hadhrat Moulana's last book, which he wrote in 1295 A.H. …

In short, the people of Islaam can rest assured that the allegations that Khan Sahib and his followers have made against the senior Ulema of Deoband are baseless and futile. The Ulema of Deoband are staunch Hanafis and not only do they acknowledge and revere saints and Auliyaa, but by the grace of Allaah they are themselves such Auliyaa…"

Sheikhul Islaam Grand Mufti of Pakistan Hadhrat Moulana Shabeer Ahmad Uthmaani رحمه الله : "By the grace of Allaah, I have studied the works of the scholars in question and have made a great effort to understand them well. I have also closely studied the objections raised against them. I can therefore state that I am infinitely grateful to Allaah to find them completely innocent of the blasphemy they have been accused of. The more I heard their adversaries engage in nit-picking, so much more did my trust in these seniors of mine grow.

It is interesting to note that just as allegations have been made against these eminent scholars, so too have envious people attributed false beliefs to people like the great Sheikh Muhiyyud Deen Ibnul Arabi رحمه الله, Imaam Abdul Wahhaab Sha'raani رحمه الله and many others. These details of this can be found in books like *Kitaabul Yawaaqeet wal Jawaahir* and others. We thank Allaah that they have not been affected by these attacks, just as our own seniors have not been."

Hadhrat Moulana Ghulaam Rasool رحمه الله (lecturer at Daarul Uloom Deoband): "These are our beliefs and the beliefs of our seniors."

Hadhrat Moulana Gul Muhammad Khan رحمه الله (lecturer at Daarul Uloom Deoband): "These are our beliefs and the beliefs of our respected seniors."

Hadhrat Moulana Muhammad Hasan رحمه الله (lecturer at Daarul Uloom Deoband): "These are our beliefs."

Hadhrat Moulana Asghar Husayn Hasani رحمه الله **(lecturer at Daarul Uloom Deoband):** "These are our beliefs and the beliefs of our revered seniors."

Hadhrat Moulana Muhammad I'zaaz Ali رحمه الله **(lecturer at Daarul Uloom Deoband):** "These are our beliefs and the beliefs of our seniors."

Hadhrat Moulana Muhammad Ali Azhar Kaan رحمه الله **(lecturer at Daarul Uloom Deoband):** "These are our beliefs and the beliefs of all our seniors and is the truth."

Hadhrat Moulana Hasan رحمه الله **(lecturer at Daarul Uloom Deoband):** "These are our beliefs and the beliefs of our seniors and is the truth."

Hadhrat Moulana Ahmad Ameen رحمه الله **(lecturer at Daarul Uloom Deoband):** "These are precisely the beliefs of our seniors and is the right path."

Hadhrat Moulana Rasheed Ahmad رحمه الله **(lecturer at Daarul Uloom Deoband):** "These are our beliefs and the beliefs of our seniors."

Hadhrat Moulana Muhammad Anwar Shah Kashmeeri رحمه الله **:** "These are our beliefs and the beliefs of our seniors and it is these beliefs that the people of the truth subscribe to."

Hadhrat Moulana Muhammad Yaaseen رحمه الله **(lecturer at Daarul Uloom Deoband):** "These are our beliefs and the beliefs of our seniors."

Hadhrat Moulana Manzoor Ahmad رحمه الله **(lecturer at Daarul Uloom Deoband):** "These are indeed the beliefs of our seniors."

Hadhrat Moulana Haadi Hasan رحمه الله **(spokesman for Daarul Uloom Deoband):** "These are the beliefs of our seniors."

Hadhrat Moulana Muhammad Ibraaheem Balyawi رحمه الله **(lecturer at Daarul Uloom Deoband):** "Without doubt, these are our beliefs and the beliefs of our seniors."

Hadhrat Moulana Ataa Muhammad Wilaayati رحمه الله **(lecturer at Daarul Uloom Deoband):** "These are certainly the beliefs of our seniors."

Hadhrat Moulana Muhammad Abdul Waheed رحمه الله **(lecturer of Tajweed at Daarul Uloom Deoband):** "These are our beliefs and the beliefs of our seniors."

Hadhrat Moulana Muhammad Shafee رحمه الله **(lecturer of Tajweed at Daarul Uloom Deoband):** "These are our beliefs and the beliefs of our seniors."

I (Sayyid Hasan Chaandpuri lecturer at Daarul Uloom Deoband) testify that these are certainly our beliefs and the beliefs of our seniors.

(Al Khatam alaa Lisaanil Khasam)

We shall now present yet another verdict. The famous Islaamic state of Bhopal has established its own *Daarul Iftaa*, courts and board of Ulema. The Riza Khan group from Rangoon send them a query with regard to the Ulema of Deoband. The *Daarul Iftaa* replied with a seventeen page report which explains the contested passages from a neutral standpoint. The report concludes with the following verdict: "These Ulema are completely innocent of the allegations brought against them in the query. They cannot therefore be labelled as Kuffaar at all."

The entire Fatwa is worth reading but cannot be quoted here because of its length. We will however quote some of the introductory words. This Fatwa was endorsed by the board of Ulema and the principle figures of their courts. Apart from this, the signatures of approximately 589 Ulema also appear in approval. The Fatwa together with all the signatures has been published on the 23rd of Shawwaal 1352 A.H. under the title "*Faysala'e Khusumaat az Mahkama'e Daarul Qudaat*". The introductory words are:

"Here follows the replies to your queries. As you have asked, I have closely studied the books mentioned in your query. However, I have not seen anywhere in them the subject matter that some fanatics have alleged are there. It is wrong and baseless to attribute such false beliefs to the authors of *Taqwiyatul Imaan, Tahdheerun Naas,*

Baraaheene Qaati'ah, Fataawaa Rasheediyyah and *Hifzul Imaan*. They cannot be called Kuffaar because they are innocent of the allegations made against them.

With a view to mislead the public, text from their books were juggled about, words were added and omitted and then strung together to make it appear as if these scholars actually hold these beliefs of kufr. This cannot be when these scholars have stated that any person holding such beliefs is clearly a Kaafir.

I will shortly quote the same authors stating their refutation of such beliefs that have been attributed to them only because of enmity…"

The Fatwa then ends with the verdict that states: "These Ulema are completely innocent of the allegations brought against them in the query. They cannot therefore be labelled as Kuffaar at all."

Sayyid Azeez Ahmad
Lecturer of Jaami'ah Ahmadiyyah Arabiyyah
Bhopal

(*Faysala'e Khusumaat az Mahkama'e Daarul Qudaat* Pgs.4,24)

To Summarise

It has been clearly proven that the senior of Deoband (Hadhrat Naanotwi رحمه الله, Hadhrat Gangohi رحمه الله, Hadhrat Sahaaranpuri and Hadhrat Thanwi رحمه الله) are absolutely innocent of the allegations that have been levelled against them and that they all subscribe to the beliefs of the Ahlus Sunnah wal Jamaa'ah. This has been substantiated by the Ulema of the Haramain, Sheikhul Arab wal Ajam Hadhrat Haaji Imdaadullaah Muhaajir Makki رحمه الله, Hadhrat Mufti Azeezur Rahmaan رحمه الله, Sheikhul Hind Hadhrat Moulana Mahmoodul Hasan رحمه الله, Allaama Muhammad Anwar Shah Kashmeeri رحمه الله, Moulana Sayyid Asghar Husayn Muhaddith Deobandi رحمه الله, Hadhrat Moulana Shabeer Ahmad Uthmaani رحمه الله and many others.

These men and all the Ulema of Deoband have always been staunch Hanafis, followers of the Ahlus Sunnah wal Jamaa'ah and men who have combined the Shari'ah with Tareeqah. As far as their studies are concerned, they have always been linked to Hadhrat Shah Abdul Ghani

Muhaddith Dehlawi Madani رحمه الله , Hadhrat Shah Muhammad Is'haaq Dehlawi Makki رحمه الله , Hadhrat Shah Abdul Azeez Muhaddith Dehlawi رحمه الله and Hadhrat Shah Waliullaah Muhaddith Dehlawi رحمه الله. As far as *Iraadah* is concerned, they were linked to Qutubul Aalamhd Haaji Imdaadullaah Muhaajir Makki رحمه الله and as far as their beliefs were concerned, they followed those of the Ash'ari and Maatureedi schools. Thereafter, they followed Imaam Abu Haneefah رحمه الله in as far as the practical implementation of the injunctions of the Shari'ah are concerned.

These saints have taken the entire world into their lap of knowledge by establishing Daarul Ulooms in Deoband, Sahaaranpur, Muraadabad, Delhi and so many other places. The services they rendered to the dissemination of the Qur'aan, the Ahadeeth and Fiqh through their lecturing and writing cannot at all be matched by the Riza Khan followers. There are millions of people both in and outside the Indian subcontinent who regard them as their leaders and role models in Deen. How can it ever be possible to refer to such eminent people as Kuffaar, Murtad or irreligious?

Rasulullaah ρ said that when someone labels another as a sinner or a Kaafir, the label will return to him if the other is really not so[1]. Rasulullaah ρ also said, "When someone calls another a Kaafir or an enemy of Allaah and the person is really not so, the accusation turns back on the speaker (making him a Kaafir or en enemy of Allaah)."[2]

The Fuqahaa state that when there are ninety nine possibilities of interpreting something as (an act or word of) Kufr and only one possibility of interpreting it otherwise, the Mufti or Qaadhi should assume the one possibility and not issue a ruling of Kufr[3].

A Hadith states that when Hadhrat Usaama τ attacked a Kaafir on the battlefield, the man immediately recited the Kalimah لاَ اِلٰهَ اِلاَّ اللّٰهُ ('Laa Ilaaha Illallaah'). However, Hadhrat Usaama τ still killed him. When Rasulullaah ρ was informed of this, he asked Hadhrat Usaama τ why he killed the man even after he had recited the Kalimah. Hadhrat Usaama τ replied that the man had killed a particular Muslim and when he was attacked, he recited the Kalimah merely to save himself. Hadhrat Usaama τ therefore believed that the man did not recite the Kalimah with sincerity. "Did you cut open his heart (to see whether he was

[1] *Mishkaatul Masaabeeh* (Pg.411).
[2] *Mishkaatul Masaabeeh*.
[3] *Sharhu Fiqhul Akbar* (Pg.99).

reciting with sincerity or out of fear)?" Rasulullaah ρ asked. "What reply will you give," Rasulullaah ρ asked, "When the Kalimah stands up in his defence on the Day of Qiyaamah?" Hadhrat Usaama τ then begged Rasulullaah ρ to seek forgiveness on his behalf, but Rasulullaah ρ kept repeating these words. Hadhrat Usaama τ then said that he hoped he had accepted Islaam only that day so that all his sins would be forgiven. (Bukhaari and Muslim)

To Conclude

Only if your Imaam repents from labelling these people as Kuffaar, will it be correct to follow him in salaah without it being even Makrooh. Otherwise, he can never be fit for the esteemed position of an Imaam.